

A GREAT PULPIT ORATOR.

Maryland Contributes Dr. Pennington
Whose Eloquence and Energies were
Devoted to the Services of the
Lowly Nazarene.

Mr. Pennington was born a slave and remained in that condition for a number of years, and finally resolving upon becoming a fugitive he ran away and found shelter at the home of a Quaker in Pennsylvania with whom he remained six months. The Quaker taught him the "rudiments" and nature assisted by his own ambition to emancipate his mind did the rest. After the expiration of six months it became necessary for his safety to remove further North so as to be out of the reach of body-snatchers. To this purpose he removed to Long Island, N. Y. where he engaged his services to a gentleman as a domestic, with whom he remained for three years, during which period he applied himself to study and was so far improved at the expiration of five years from the time of his escape from slavery that an application was made to him to teach a small school of colored children at New Town, near Flushing, Long Island. Being previously examined by committee his services were accepted and he taught the school successfully for two years.

He next removed to New Haven, Connecticut, where he obtained a larger school, and also entered a Theological Seminary to prepare himself for the ministry. Here he taught and studied history, astronomy, algebra, philosophy, logic and systematic theology.

Returning to New Town at the expiration of three years he renewed his former services there as a teacher, and established a church and soon gathered a flourishing congregation.

After laboring here two years he removed to Hartford, Connecticut, where he preached eight years and part of the time also taught school.

He was five times appointed to a seat in the General Conventions for the improvement of the free colored people.

In 1843 the State of Connecticut elected him as its representative to attend the World's Anti-Slavery Convention; and the American Peace Society also chose him to represent it in the World's Peace Convention, both these meetings being held in London the same year.

He addressed the Anti-Slavery Convention at considerable length, his speech occupying several closely printed octavo pages.

While sojourning in England he preached in many of the principal churches of the Independents and other Dissenters.

He moved on a footing of social and intellectual equality with the ministers and people of his own persuasion; he was in fact, owing to his abilities as a preacher, sought out to supply the pulpits of some of the most popular ministers of the day.

On his return to America he was received with much favor and exchanged pulpits with eight or ten of the leading clergymen of Connecticut.

He was a member of the Hartford Central Association of Congregational Ministers which consisted of about twenty of the leading ministers of that denomination in the States, and was twice elected its president in which capacity he presided over assemblies composed entirely of whites. At a meeting of which he was chosen President two young men presented themselves for

licences to preach, the rule prescribed that the President should examine the candidate on experimental religion, church history and various parts of theology, this he did acceptably.

The white candidates were both licensed, and their certificates were signed by the black President.

One of these young men was a native Kentucky.

At the same meeting Dr. Pennington was elected a delegate to the General Conference of Congregational Ministers of the State of Maine.

One of his admirers without his knowledge gave him a life membership in the American tract society, by paying the necessary amount of money.

He was the settled minister of the First Colored Presbyterian church of New York, and a member of the Presbytery.

In 1841, he published a volume of about 100 pages 12 mo entitled "A text book of the origin and history of the of the Colored People." He also published an address on West India Emancipation, some sermons and other works.

When the question of granting citizenship to the colored population was brought before the people of Connecticut one of the newspapers of that state objected to the measure on the ground that the blacks were inferior to the whites, Dr. Pennington invited a public meeting and refuted the calumny before a very large audience.

Dr. Pennington was the clergyman who officiated at the wedding of Frederick Douglass when he was first married.

It will be seen that like most of the other distinguished and able Negroes from Maryland noticed in these papers, that he sustained the reputation of the Negroes of that State with dignity and ability. He is said to have been a polished shaft, a brilliant and forceful orator, a clever and capable thinker and writer.

The Negroes of Maryland have thus far no cause to be ashamed of their great men for they were not only great in name, but great in deeds which attracted the notice and commanded the respect of thoughtful men of all races, which gave them standing and reputation in their day and generation.

Some idea of Dr. Pennington's style as a writer, may be gathered from the following excerpt from a contributed article bearing his name in the Anglo-African Magazine entitled "The Great Conflict Requires Great Faith."

It is not assuming too much to say, that the issues involved in our cause are by far the greatest that now occupy the attention of God or man. They are issues that must be met, or God is dishonored and man is disgraced; they are issues that involve the integrity of God's moral government and man's best happiness. Shall man continue to trample upon his fellow man? Shall the religion of the cross continue to be corrupted from its purity? Shall the Bible be desecrated in the unhallowed use of defending slavery? Shall the glory of one race of men stand reared upon the shame of another? Shall the monuments, towers and palaces of one race stand upon the bones and muscles of another, and these boasted volumes of political economy literature and theology too, stand written in the life blood of the weak? Shall all these abominations be done and ratified among men on earth, and the Mighty and Holy God remain inactive upon his throne?

It would be a foul curse upon His pure throne to believe that those

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